Research on the Dilemma of the Modernization of Traditional Wushu

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Abstract. With the rapid progress of China's modernization process in various fields, the development of traditional Wushu is facing unprecedented difficulties. In this study, bow boxing and three shop Longquan field examples, start thinking inheritance of traditional wushu. Study shows: the process of inheritance by mentoring interaction is facing three major problems: 1, "teacher" from countryside to city mass flow, the number declined sharply; 2, affected by the economic and social impact and education system, "and" diminishing, and "teacher" in 3, when the empty draw further apart; inheritance tends to compress the city, and has a significant trend. Traditional martial arts need to adhere to the "inheritance of the city, the interaction between urban and rural areas, and the integration of development" in the process of urbanization.

Introduction
The foundation of the revival of traditional Wushu lies in the inheritance, that is, the construction, maintenance and expansion of the interpersonal relationship between the teacher and the disciple, is the basis for the realization of the "spread" of Wushu space. In the past the specific social and historical context by this national treasure, martial arts to "visit" appears to be coming to the type of existence, this is a great tragedy for an excellent national cultural heritage. The plight of traditional Wushu has been long standing, it can be said that the history of traditional Wushu decline began from the modernization of traditional society since the beginning of a hundred years ago. The historical cycle, in the modernization of the country achieved great success today, the problem facing back to how to revive the traditional martial arts in modern society (culture).

Reflections on the Inheritance of Traditional Wushu in the Academic Circles
The traditional martial arts is the essence of the traditional inheritance dilemma encountered uncomfortable modern, academic circles pay close attention to it at the beginning of this century began, in the week of Mr Wei Liang's "master" on the originator, starting from the mentoring relationship discussion, has established "the screening choice" tone. [1] scholars offer can be divided into several categories: first, advocate increase apprenticeship efforts [2]; secondly, advocate the criticism and inheritance of apprenticeship and the essence of school education service [3], martial arts heritage, that stick to the traditional times and walk on two legs [that] eclecticism has inclination; thirdly, starting from the the external factors, pay attention to protect the country's Heritage [4], from the perspective of heritage protection, put forward many suggestions, especially should rely on the rule of law [5], the protection of cultural ecology and cultural space, aiming to achieve the traditional martial arts history and inherited all the true value, the whole face, living state. [6] go "cultural return" the road [7], for revivalist tendency. The debate about the inheritance of traditional Wushu focuses on the following aspects: first, mentoring has a positive significance to the martial arts inheritance; secondly, heritage groups shrinking problem; furthermore, suggestions mainly focus on the protection of intangible cultural heritage and cultural
ecological rebuilding. In a word, the academic thinking of traditional Wushu inheritance more
carved to martial arts itself, from the discussion of the relationship between urban and rural areas
less traditional Wushu wider perspective, and its point of view "in the martial arts of the rural
residence of city evolution", in the city of traditional village level representation. [11] in the
understanding foundation division, and elements of the space heritage, promote the development of
traditional martial arts, exploring the interaction between urban and rural policy, is an innovative
attempt.

**Division, Apprentice and Space: Three Questions of Traditional Wushu Inheritance**

In modern times, in the trend of elite urbanization, a large number of rural traditional Wushu talents
were separated. Today, both the teachers and the disciples have difficulty in seeking each other and
interacting in both time and space.

**Where Is the Master?**

Any industry is accompanied by people's social mobility, martial arts also. The driving force of this
flow lies in the different levels of the industry, and the external is closely related to the formation of
urban and rural two element structure. From the beginning of the early "cap" of the Song Dynasty
martial arts, gathering in the city is the field of drama Martial Arts Wushu; the Qing Dynasty to the
Beijing Shanghai and other big city and even the court moved, is the martial arts people the pursuit
of self-realization "proof to move". City people reached the peak flow of martial arts [12] in the late
Qing Dynasty, because during this period the city has nontraditional city, but in the transition period
under the influence of western culture gradually into the modern city, means not only increase the
chances of survival, but also means the same industry organization relations complex. The process
of urbanization of Wushu people has been going on so far. If the flow of the ancient martial arts
including folk and official military arena two channels, so in 1905 after the abolition of martial
Wushu, the social ladder has become narrow, but more broad, fundamental reason is that the
western education system after the introduction of martial arts has become a compulsory content in
the new (1915 officially entered the martial arts school). [13] The imperial examination into the new,
new gradually become today's college entrance examination, provide space for the development of
Wushu into the national education platform, at the same time (especially in recent decades) makes a
lot of people in the martial arts education system under the baton of "abandoning Wu Congwen",
this is not a paradox. Another direction of city Wushu people is "competitive" [14], enters the period
of the Republic of China martial arts system, "continues into" martial arts academy "or sports team.
Similar to the path of education, this is another important channel for Wushu people to enter the
government.

It is a huge advance due to the period of the Republic of China, competitive Wushu education and
socialization, we can see lots of "school" of martial arts legend, but with Zhang Wenguang, Cai
Longyun, Wen Jingming, Liu Yuhua and other older generation of martial arts school in the state of
death, the most formal education platform of the martial arts teacher becomes scarce. School of
martial arts or sports team series also has problems, a teacher. The teacher is the combination of the
times and the individual particularity of perfect, in the social change today, as mentioned above, the
martial arts inheritance it is very difficult, not to mention the teacher men.

**Where Is the Disciple?**

Master or city, or gradually gone, where is the disciple? The former apprentice is the teacher of
today, and the master apprentice is a historical concept. Today is the division of acts in history,
especially in the late Qing Dynasty before the opening to the outside world, although the man light
weapons "repeatedly for people not martial basis, but the ruling principle of long-term suppression
of agriculture for military energy by Wu provided a guarantee. The intensive farming society makes
people can maintain the stability of the martial arts occupation in the periodic cycle of society. In
view of today, the great changes of society have destroyed the original ecology of traditional
wushu". First, since the reform and opening up, in the tide of market economy, a large number of
rural population "migrant workers" identity flow to the city. From 2009 data, the migrant workers in 16 years to 30 years among young adults (61.60%). It can be imagined that a large part of the rural youth who are able to inherit Wushu can be uprooted from their livelihood. Even if they want to dream of martial arts, they cannot abandon themselves to direct productive forces and abandon them. So, "to work, who has taken up martial arts!" "When the money can make one?" Have become the people most of the interviews no explanation given by martial arts. Second, the martial arts inheritance is the official force advocate rely on education, and education in our country because of the previous one-child policy "and" lack of shunt plagued by poverty and ill health "policy", thousands upon thousands of horses and soldiers fight off a single plank bridge, for teenagers to engage in sports activities time was diverted, not to mention the martial arts hobby! No matter from the community or school, martial arts are facing "the apprentice is hard to find" situation, a pursuit of better life, a pursuit of the improvement of the status, even if there is interest in martial arts, can only be hidden. This is the process of lovers lost, and at the same time, with the master of the far away at the same time, and protracted, the desolate landscape of martial arts thus formed.

Where Is the Space?

In short, before modern society, martial arts people and their inheritance of martial arts space, including folk and official two fields. From folk to Ranger world, next to the "street corner society" the field of drama, love and hate staggered Gang, "green" type structure is called "social law" "quack"; the official representative is wu. With the change of society, constantly backspace and even disappear arena: a variety of public entertainment forms, directly led to the elimination of the martial arts form; two, the rapid development of modern transportation technology to replace the bodyguard industry; the most important is that the world because of its code of conduct and the state power requirements of the rule of law determines its misfits the shrinking of the fate. The military also with the end of the Cold War era lost the meaning of existence, in 1901 announced the abolition of.

In modern times, the martial arts in a close embrace experience and nationalism, finally to Wushu and western sports attitude antagonistic back onto the official platform, on 1915 formally entered the school, as the representative of the national traditional sports project has been preserved. Although since the modern martial arts education of martial arts inheritance provides a fairly decent space, but the passage of time, it is difficult to martial arts like the ancient times because of its irreplaceable military significance is highly valued by the official, only belongs to the "Sports" framework, has become one of the many sports. Nowadays, the "Jianghu" has changed from "society" to "foreign society", and the "Jianghu violence" has been replaced by the increasing legal concept. Wushu has no function to balance social order with physical violence. Instead, athletics and fitness. With the development and continuation of Wushu competition in the Republic of China, the martial arts people's body skills inheritance has found a new space - the court, the nature of official and folk. After Wushu stagnated, people in the fitness of the call, the martial arts "longevity" effect will be passed on to the community, the park. Social changes bring new space of traditional martial arts development, but also the western sports culture for local sports culture as the shadow follows the form of space, the momentum of the fierce makes the traditional martial arts in education, sports and other fields of retreat. Development with the extrusion of external force, the traditional martial arts living space as a whole compression trend.

From the historical changes of martial arts inheritance space, it is difficult to say whether the martial arts "downgrade" change and technological change of martial arts like into the opposite of the state, social demand is the fundamental reason for the change of its existence, inheritance should be based on the times demand, the demand degree of Wushu in different times are different, from determines the rise and decline of martial arts.

Conclusions and Prospects

Today the country has already bid farewell to the original ecological and urban convergence into
"local society", the traditional martial arts to develop, "life" is imperative, the traditional martial arts and all national traditional sports form not only need to "adapt" change, symbiotic interaction should actively seek urban and rural resources. Along with the social change and rural city advancement, martial arts resources to the will and must from the "country city" as the "city village" transition to the differentiation and reconstruction of resource elements and in the process. Traditional martial arts should adhere to the "heritage of the city, the interaction between urban and rural areas, integration and development" of the heritage path, fundamentally rebuild a possible through the ancient and modern and future oriented development mechanism. Specifically, it should be given to the feedback of the premise, multifaceted process into rural modernization; construction has its own structural characteristics and other cultural forms and interdependent practice space, reflects the pluralism of Wushu Value; should constantly reflect, explore, re interpretation, active integration into the new urbanization change, build a national local elite - the interaction mechanism of Wushu lineage; realize the continuation of its spiritual value or cultural resources in the process of modernization in the multicultural fusion.

Reference


